THE WESTERN LUMINARY.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

No. 32.—Vol. III.] LEXINGTON, KY. WEDNESDAY, FEBRUARY 7, 1827. [Whole No 136.

CHRISTIAN PHILOSOPHY.

No. VI.

ON THE CAUSES OF THE CELESTIAL MOTIONS.

According to the established laws of nature, bodies will remain in a state of rest till moved by some external cause; and when once put in motion, will continue to move with a uniform velocity until some obstacle oppose their progress. If, when a body is projected in a straight line, it be acted upon by another force, drawing it toward a centre (and hence called the Centripetal Force) it will describe a curve, which will be either a circle or an elipsis, according to the proportion between the projectile and the centripetal force. A body revolving in an orbit, endeavours to fly off from the centre (this is called the Centrifugal Force;) and the greater its distance, the greater will be this force. Its velocity will be increased in proportion as it is nearer the centre. Thus, if a ball fastened to a cord, be whirled round, and the cord suddenly let go, the ball will fly off; but if the string be drawn up so as to bring the ball nearer the centre, it will revolve more rapidly. Two bodies connected together, revolve round the common centre of gravity. If two balls of equal or unequal size be connected by a wire, there is a certain point in the wire where they will balance each other: this point is the centre of gravity, round which they will revolve, if put in motion. It is on these principles that the motion of the heavenly bodies is accounted for. A principle of attraction between the different bodies that compose it, pervades the whole system, varying according to the magnitude and nearness of the attracting body. All the planets attract each other, and are all attracted by the sun, to which they would all tend, were it not for the contrifugal force generated by their motion in their orbits, which exactly balances their tendency to the centre, and thus preserves them in their places. Were this force greater, they would fly off into space, like the ivory ball when the cord is let go: were it less they would rush toward the Sun. All the planets, as well as the Sun, must revolve round the common centre of gravity; but because of the Sun's magnitude, the centre of our system is in that luminary. Hence we see the reason why those planets which are nearest the Sun move with the greatest rapidity, because they are nearer the centre of gravity. From the same cause it is that, as the planets move in an ellipsis, they increase in velocity as they approach the Sun, and move slower as they recede from it. The same principles that regulate the motions of the primary planets round the Sun, govern the secondaries in their revolutions round their respective primaries. It is impossible to say what is the cause of that attraction which thus holds the planets in their places; the laws which regulate it are known and understood: farther than this, the researches of Newton could not go; he could only say, that He who created the planets, and gave them their motion, impressed upon them this tendency towards the centre round which they revolve. If there be in the works of nature that which baffles the greatest industry, and overwhelms the largest minds, need we wonder that in the works of grace and the operations of the Spirit of God, we should perceive mysteries not to be unravelled? We see the outward fruits that are brought forth in the life and conversation of the regenerate; and we know, from the Scriptures, that it is the Holy Ghost "who worketh in them, both to will and to do;" but *how* he works, we know not. The symptoms of the spiritual life are manifest, but its springs are hidden.

We may justly admire the wisdom and power of God in causing two opposite principles, like those of the centripetal and centrifugal force, so to operate as to effect his purpose, and preserve the order of nature. The same wisdom is displayed in bringing good out of evil, and in causing the opposite passions of men to counteract each other. How many men are there who would be monsters of avarice, cruelty, or lust, if pride did not interfere and lead them to seek the good opinion of their fellow creatures, which they are conscious they should forfeit by giving way to propensities that all would condemn? And even the oppositions of men to the interests of Christ, and all the persecutions and trials the Christian meets with, are made the means of promoting the very cause they are meant to injure. "Out of the eater cometh forth meat, and out of the strong cometh forth sweetness." And though the existence of sin and misery, is a mystery not to be explained, yet we may rest assured, that in some mysterious way it will be so over-ruled as to afford a greater display of the Divine glory, than could ever have been given without its existence. So that glorified saints shall have reason to sing,

"Sin has its dire incursions made,
That thou might'st prove thy pow'r to save;
And death its ensigns wide display'd,
That thou might'st triumph o'er the grave."

Doddridge.

TABLE OF THE SOLAR SYSTEM.

	Diameters in miles.	Distance from the Sun.	Rotations round their Axis	Time of revolving round the Sun.	Hourly motions in their orbit.
		Miles.	D. H. M. S.	D. H. M.	Miles.
Sun	883,246		25 14 8 0		
Mercury	3,224	37,000,000	unknown	83 23 16	190,699
Venus	7,687	68,000,000	23 1 0	224 16 49	80,294
The Earth	7,964	95,000,000	0 23 56 4	365 6 9	68,243
The Moon	2,180	95,000,000	29 7 44 3		2,299
Mars	4,189	144,000,000	0 24 39 22	686 23 30	55,287
Ceres	160	260,000,000	unknown	unknown	
Pallas	80	266,000,000	unknown	1703 16 48	
Jupiter	89,170	490,000,000	0 9 55 7	4332 14 27	29,083
Saturn	79,042	900,000,000	0 10 16 2	10759 1 51	22,101
Georgium Sidus	35,112	1,800,000,000	unknown	30737 18 0	

LITERARY AND SCIENTIFIC.

Egyptian Hieroglyphics.— Professor Seyffarth, of Leipzig, who arrived at Naples on Oct. 3d, had previously passed three months at Rome, where he found and decyphered a very considerable number of Egyptian antiquities. He found, particularly, an extraordinary number of statues and utensils of the Egyptians of admirable workmanship, and also many large statues and papiri. The latter are for the most part historical, relating to all the dynasties of the sovereigns of Egypt from Menos to the times of the Romans; from which it appears, among other things, that Osiris was a real person.

He found the picture of a Jew in bonds, as at Munich and Turin, also under a mummy, and with it a writing, from which it clearly appeared that the state of slavery to which the Jews were reduced was alluded to. Besides these monuments, he met with others of rare description and greater utility. He found the Old and New Testaments in the Sefitic, and the Pentateuch in the Memphitic dialect; the Acts of the Councils of Nicæsa and Ephesus in the Coptic language; also Coptic glossaries and grammars in the Arabic language, from which, among other things, the Coptic numerical system is incontestably demonstrated. Another great curiosity is a Mexican manuscript in hieroglyphics, marked with the Mexican zodiac; from which it is very manifest that the Mexicans & the Egyptians had an intercourse with each other in the remotest antiquity, and that they had one and the same system of mythology.—*National Gaz.*

Rev. Edward Irving on the Prophecies.—Mr. Irving supposes the 1260 years ought to be reckoned from A. D. 533, at which time the Justinian Code, which greatly enlarged and strengthened the Papal power, was promulgated. The period would then terminate in 1793, the era of the French revolution. The "two witnesses," the Old and New Testaments, were slain when infidelity was established in France 1793; and their "resurrection" took place in 1797, in which year religious worship was restored in that country, the missionaries were sent to Otaheite, and the Serampore translations were commenced. In 1823, the "1290 days," mentioned in Daniel 12: 11, closed. The "scarlet-colored beast" is the spirit of infidelity, personified in Napoleon, and destined yet to re-appear, and to fall in the battle of Armageddon, in the Holy Land. Daniel's "2300 days," (2400 according to Mr. I. following the Septuagint,) will terminate in 1847, in which year, he says, "true worship will be restored in Jerusalem." The "1335 days," (Daniel 12: 12) are to close in 1867, when the Millenium is to commence. The world is now on the eve of most terrible convulsions, in which England will have her full share.—Such is the outline of Mr. Irving's theory. He specifies many events that are soon to happen, and on the correctness of these predictions, stakes his credit, as an interpreter of Prophecy.—*Vermont Chronicle.*

AMERICAN HOME MISSIONARY SOCIETY.

Furnished for the N. Y Observer by the Cor. Sec. of the A. H. M. S.

Since the formation of the A. H. M. Society in the month of May last, the Executive Committee have issued commissions to 87 missionaries. There were at that time in the service of the Society 70 previously commissioned, making 157 missionaries in whose support this Society has rendered aid within the last eight months, which is 30 more than were employed by the United Domestic Missionary Society during the whole year previous to the merging of that Society in the National Institution. There are now in the service of this Society 117 missionaries; and applications for aid to other destitute places, are numerous and increasing. At the last meeting of the Committee, 16 applications were presented, all of which had been received in two weeks, and most of which the Committee could not refuse without doing violence to their own feelings, and those of the Christian public whom they serve.

Yet it is plain that they must stay their hands from the increase of this work of charity, unless the churches will more generally awake to a sense of their duty. They *will* awake. The Lord has given this cause favour in the eyes of the people, and he will give them "*a mind to work.*" *Eight thousand dollars* is the full amount of receipts into the Treasury of the Society during the two thirds of the year which are now gone. Double that sum will be needed before the next anniversary. Let the Christians of our country remember these facts, when they enter into their closets to pray.

HAPPY EFFECTS OF THE GOSPEL.

The Rev. C. S. Robinson, missionary in Missouri, writes thus to the Corresponding Secretary, under date of Nov. 5, 1826, concerning a small settlement on the Dardenne river in that State.

"At the Dardenne the prospects are generally brightening. I have preached there during the summer one half the time. Last month the sacrament of the Lord's Supper was administered. It was an interesting season. Five who were heads of families were admitted into the church on profession of their faith, three of whom were baptized. This was a solemn and affecting sight to such of their children as had arrived to manhood. Three others in that congregation have made profession of religion the last year, making in all eight souls.

"Some of these were from a family that resided in this State years before it was ceded to the American government. Not having been favored with a common school education before they came here, and their being no schools at that early period, the eldest children were not taught to read, although naturally bright and active. But in consequence of their becoming hopefully pious, several of them who are between 35 and 40 years old, have commenced learning, and appear to be exceedingly happy that they can now read the word of the living God. A few years since, and this whole family connection knew not the Sabbath, but to profane it. The voice of prayer and praise was not heard in their dwellings. *Now, the mother and ten of her children*, including sons and daughters-in law, are I trust *singing the song of redeeming love.* O, what a change the Gospel has wrought in that family, and in the small settlement at the Dardenne! Could you have a view of this change, you would devoutly ascribe all the glory to God, and be excited to continue to them the blessings of the Gospel.—In a few years, I flatter myself they will be able to support preaching, if they can now receive a little assistance. Several in that settlement are more than usually serious, if not inquiring with deep earnestness *what must we do to be saved!* O may they be safely conducted to the Saviour, and a shower of Divine grace be there experienced."

RETROSPECTIVE SURVEY.

In the United States, the past year has been emphatically a year of revivals. In Maine, more than 20 towns have been visited with this richest of blessings, many of them in a very powerful manner. In Vermont more than 30 towns; in which 1500 persons have given evidence of a saving change.—In New-Hampshire about the same number of towns, while the fruits have been nearly as great. In the single Presbytery of Onedia, in our own State, the number of hopeful conversions the past year, is estimated at not less than 2.500. Other portions of the State, particularly some parts of Long Island, have shared largely in the same blessing. The Synod of Tennessee report that seven congregations in the Union Presbytery, nearly all the congregations in French Broad Presbytery, and 11 in Abington Presbytery, have within the past year been visited from on high. To one church 71 have been added, to another 45; to another 94; and in two other congregations jointly, 295 have espoused the cause of the Redeemer. In Georgia, among other revivals, is one at Milledgeville, the seat of government, in which several members of the Legislature have had a share. At the date of our last accounts, 15 of these gentlemen attended the Inquiry Meetings, and five or six had found peace in believing. There is not probably a State in the Union, where the Spirit of God has not been peculiarly present in various towns, convincing of sin, of righteousness, and of the judgment to come. The Index to the Recorder and Telegraph for 1826, mentions *two hundred and twenty-three* places thus highly favored, while that for 1825 comprised but *sixty-seven.*

These facts relate principally to revivals in Congregational and Presbyterian churches. But it is not to be understood that other denominations have failed of a similar blessing. Zion's Herald remarks that the number of places from which accounts of revivals have been published in its columns during the year, amounts to hundreds.

Nor have our cities and large towns been wholly passed by. In the different evangelical Congregational churches in Boston, not less than 200 or 300 have given evidence of conversion during the year, and the work is going on with power. In Richmond, Va. nearly 50 individuals were added, a few Sabbaths since, to the First Presbyterian Church, and large accessions have been made to the Baptist and Methodist churches. In a few Societies of different denominations in this city, and also in Charleston and Washington, the Lord has not left himself entirely without witness. Numbers in each of these places have found it the year of salvation to their souls.

It has also been a year of peculiar interest to our Colleges: not less than seven of these Institutions having, within this period or a little longer, been blessed with a revival of religion. In Bowdoin College, ten or twelve have given evidence of conversion; in Dartmouth, fifty or sixty; in Burlington, several; in Middlebury, about twenty; in Williams, between twenty and thirty; in Danville College, Ky. more than one third of the whole number; in Athens College, Geo. about thirty. Total, at least 150; most of whom it is probable, will engage in the great work of dispensing the Gospel to others. It is worthy of notice that one of these revivals was first apparent on the day set apart by Christians in New-England, as a season of united prayer for the prosperity of religion in our Colleges.

The benevolent Institutions of our country, so dear to the hearts of God's people, are generally flourishing. One of them the American Home Missionary Society has been formed within the past year, and in the eight months of its existence, has evinced how great may be its usefulness, if properly sustained by the Christian community.—It has already issued commissions to 87 missionaries; which, with 70 transferred to its charge by the United Domestic Missionary Society, make a total of *one hundred and fifty-seven Missionaries*, who have in this short period received aid from its funds in carrying the Gospel to the destitute. The present number employed in its service, is 117; and even these are not half sufficient to supply the calls of those who are hungering for the bread of life.—Its receipts amounting to $8000 since its formation, might be considered great, except when contrasted with the greatness of the work to be accomplished by its instrumentality.

The American Tract Society, which at the beginning of the past year had scarcely commenced the publishing of Tracts, has printed since that date MORE THAN TWO MILLIONS, comprising an aggregate of at least TWENTY MILLION PAGES; a large proportion of which have already been put into circulation. Its receipts during the same period, have amounted to more than 20,000 dolls.; its expenditures have been equally great. Such facts indicate an advance in this department of benevolent operations, which, at so early a period, we presume was never anticipated by the most sanguine. Nearly all the Tract Associations in the land and most denominations of evangelical Christians, have extended to this Society their harmonious co-operation; and the perusal of its publication, has in numerous instances been evidently blessed to the salvation of souls.

The American Sabbath School Union is prevented from accomplishing its full measure of good, only by a lack of funds. For the last three or four months, its daily rate of publication has been equivalent to nearly 200 000 pages 18mo.; and it is doubtful whether even this will be sufficient to supply the demands upon the Depository. In the month of May last, there were connected with the General Union, 400 Auxiliaries, 2.341 schools, 19.298 teachers, and 135.074 scholars. All these numbers have since been essentially increased; but to what extent we are not at present able to state. It was then estimated that 463 teachers and 5.32 scholars attached to the Union, had become pious during the preceding year; and the next Report of the Society will reveal yet greater things than these. In the single county of Oneida, it is calculated that as many as 400 scholars, and more than 100 teachers, have within the past year secured an interest in the great salvation.

In the history of the American Education Society, the year 1826 will long be remembered. For, not only has the original system of management, adopted by this Society been exchanged for one far better—not only has a most efficient Agent been secured to its interests—but, in addition to the usual receipts, a permanent fund of 50 000 dolls. has been established; each 1000 dolls. of which constitutes a distinct scholarship for the support of a beneficiary. And as only the interest of the foundation is applied to this purpose, and all appropriations are made in the form of *loans* to be refunded when the circumstances of the individual may permit the 50 000 dolls, may be regarded not merely as a permanent fund, but as a constantly accumulating one. Already can this Society tell of six missionaries to the heathen whom it has assisted in preparing for the work;—of several others, once its beneficiaries, who are engaged as missionaries to the destitute in our own land; of more than thirty who have been settled as Pastors of churches, and of nearly as many more, who are licensed preachers of the Gospel. A large number are pursuing studies preparatory to the ministry, in our Theological Seminaries; between 100 and 200 are members of Colleges, where their influence is eminently salutary; while others still are in Academies or private schools. The whole number of beneficiaries from the beginning, is 557; and these have resided in nineteen different States or Territories, and have belonged to four or five different denominations. An Institution founded on principles of such enlarged benevolence, may well commend itself to the best feelings of every Christian.

New-York Observer.

PARIS BIBLE SOCIETY.

From the 7th Report of the Protestant Bible Society of Paris, we learn that the receipts of the year ending April, 1826, amounted to 12.584 dolls. and the expenses to 10.512 dolls; and that 5.735 Bibles and 6,106 New Testaments had been distributed, making with those distributed in former years, a total of 61.414 copies of the Bible or New Testament. There were formed the past year 39 new Societies, viz. 7 Auxiliary Societies and 32 Branch Societies; making the whole number of Auxiliaries 44, and of Branch Societies 88.

N. Y. Obs.

From the New-York Observer.

DIALOGUE BETWEEN A METHODIST AND UNIVERSALIST.

Answer a fool according to his folly, lest he be wise in his own conceit.

Proverbs xxvi. 5.

The following is substantially fact. It had a steam boat for its scene.

My friend, who told me the facts, found himself engaged in conversation with a decent and pleasant fellow-passenger, whom some incident had started into colloquy, and a general coincidence of thought had fastened into companionship. That both were religious was soon credited by each; and that mystic mingling of spirits in the truth, which belongs to the divine economy of the communion of saints, soon became matter of common consciousness and reciprocal endearment. The one, however, was a Presbyterian, and the other a Methodist. This was soon understood; but it served only to unite them more in stronger and larger articles in which they were agreed.—They remarked, "how good and how pleasant it is for brethren to dwell together in unity;" and here my friend unconsciously raised his voice in praise of that moral and eternal union, which is the cement of God that combines the different parts of the redeemed brotherhood. His voice was heard. A foppling, pert looking stranger, who had beheld and heard them for some minutes, advancing, remarked, "Quite a wonder! very seldom is it that you godly people are found to agree." At this they both looked up, in some surprise, at the interruption which they never intended to provoke, when the Methodist replied—

"And do you, ungodly people, agree better!"

At this instant a circle began to form: others came clustering round and my friend, thinking the common adversary in good hands, said nothing. The fop continued—

F. And pray, sir, who authorized you to call me ungodly?

M. I was authorized by your words and your actions: for no Christian would have been at once so impolite and so unkind.

F. Well, sir, your authority is questionable. I want no man to call me ungodly; I'm a Christian, sir, I'm a believer.

M Well, sir, you are one of those Christians, I fear, whom all the godly are agreed to disclaim; who never found your creed in the Bible, and whose practical morality has been learned at the Theatre. You *believe*, perhaps, that the Theatre is a school of morality!

F. Sir, I believe in the universal goodness of God. He made us all, and he'll save us all. I'm as good as you are, and I think too much of my Maker to believe he ever intended to damn any of his creatures. My sentiments honor him; but yours make him the worst tyrant in existence. Sir, I value his character too much to doubt his universal love.

M. How do you know what I believe? On that article you are alone in profession But, my friend, I fear that your love for the Divine character is so great and pure that you care nothing for the Divine veracity! You make God so good, that his *testimonies* are no longer true! I should myself dislike a friend, whose kindness was wont to contradict my word, and make me a liar from sheer benevolence! What does Christ say in the judgment-scence, recorded in the twenty-fifth chapter of Matthew!

The fop now became insolent. The spectators saw his embarrassed argument, and the Methodist thought it his duty to maintain the truth.

F. Well, sir what does that mean! the language is very figurative.

M. It is, however, very intelligible.

F. Why, sir, the parable of the sheep and goats—

M. Parable! sir, it is no parable at all. It is prophecy: it is deep and solemn prediction. He had indeed detailed two parables, that of the ten virgins and that of the talents, in the previous verses of the chapter; but now he tells us where all these shall be realized. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." This, sir, will actually occur, at the end of the world, and after the resurrection. We shall all be there, and each one of us "shall give account of himself unto God." The declaration of this beforehand to the the world, is surely not a parable, but a prophecy. You might as well term Noah's prophecy of the then approaching flood, a *parable*, because, perchance, he used some figurative language in his solemn warnings

F. Why, sir, you seem to be a divine! you think you are right in *your* view of the matter, don't you?

M. I think! why sir, I *know!* The words are plain and full and even *literal* in their meaning and their truth; for, he says, *and these shall go away into everlasting punishment: but the righteous into life eternal* If God meant to reveal *eternal punishment*, how could he have expressed him-elf in human language with more certainty, simplicity and force!

F. O, sir, as you *know*, there is no further use to reason with you. But, my honest Obadiah, you don't seem like a monstrous learned one—and what if you should be too sure in the matter?

M How can I be too sure, when I only credit the words of God?

F. Then you are *quite* sure are you?

M. Certainly, sir; and sure that you have reason to tremble and repent, lest *experience* shall convince you of that which *revelation* testifies in vain.

F. Well then, tell us how sure are you! Could you swear to it?

M. What need of that, when God has sworn and you will not believe him! But, if it were necessary to any good purpose, I should not fear to swear that such was the plain, pervading sense of the word of God.

F. O then, you are sure, indeed! But —harkee, my friend!—what if you should swear to a lie!

M. Why then, sir—*I should go to heaven*, on your principles! seeing all liars are, in your creed together with all other atrocious sinners, *just as much saved*, as he "that speaketh the truth in his heart."

This was too much even for his impudence to endure. The fop was overpowered with his own principles, and the decision of all the by standers—Thus ended the dialogue betw en them: my friend, however, resumed the conversation with the Methodist, and enjoyed his society unmolested to the end of the passage PHILODEMUS.

From the same.

THE JUDGE AND THE UNIVERSALIST.

In one of the Middle States, a Universalist preacher, some time since, made great efforts to establish a Society of his own faith. A few persons, of little character and influence, were deeply anxious that such a Society should be formed among them, but knew not how to effect their object and build a house. It was finally agreed that the preacher and one of his followers should wait on a distinguished Judge who resided in the village, and solicit his patronage. The Judge heard the loquacious preacher with great patience for almost half an hour, when he closed by asking the Judge's aid in establishing the Society.

"No," says the Judge: "I shall not be disposed, sir, to lend you any assistance in forming *such* a Society.—For in the first place, it seems to me that your system of faith is not supported by the Holy Scriptures. I confess I am not so thoroughly versed in those writings as I ought to be; yet I should hardly know how to express the eternity of future punishment more clearly than I often see it there described. But this, sir, I do believe, (let the Scriptures say what they may,) that were all clergymen to preach this doctrine which you preach, there would soon be a *hell in this world*, if not in the next." The Judge then added with seriousness, that if all who profess to preach the Gospel were to adopt and inculcate such sentiments, he did not believe it would be possible to hold civil society together. Human laws would be trampled under foot, and their penalties, if not backed by Divine threatenings, would be but a subject of mockery. With these views he must be excused from making any efforts to establish a Universalist Society in that place or any other.

The correctness of the above cited occurrence may be relied on: and as to the justness of the Judge's views—reason, common sense, and the Scriptures say, Amen. B.

SUBSTITUTES FOR PROFANE SWEARING.

"The late Rev Bassil Kennet was once chaplain in a ship of war; and as his lot was to mess with the officers, he found they were so addicted to the impious and nonsensical vice of swearing, that he thought it not becoming his character to stay any longer with them, unless he could prevail on them to leave it off; but conceiving at the same time, that any grave remonstrance would have but little effect, he bethought himself of another expedient, which might answer his purpose. One of the company having entertained the rest with a story, agreeable in itself, but so interrupted and perplexed with *demme! blood and wounds!* and such like expletives, as rendered it extremely ridiculous, Mr. Kennet began a story himself, which he made both entertaining and instructive, but interlarded it every where with the words *bottle, pot*, and *glass*. The gentleman was the first to fall a-laughing at Mr. Kennet with a great air of contempt.—"Why," said he, cursing himself as usual, "Doctor, as to your story, it is good enough, but what have we to do with your *bottle, pot*, and *glass*, at every sentence!" Mr. Kennet very calmly replied, "Sir, I find you can observe what is ridiculous in me, which you cannot discover in yourself; you ought not to be offended at my expletives in discourse any more than your own." The officer felt the reproof, and promised to swear no more in his company."

Lord Chief Justice Hale (than whom few greater or better men have lived,) has said: "The courts of judicature which *I* have so long held in this Kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years; and by a due observance, I have found, that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other great enormities that have happened in that time, were divided into five parts, four of them have been the issue and product of excessive drinking, of taverns and ale-house meetings."

A Scotch blacksmith being asked the meaning of Metaphysics, explained it as follows—"When the party who listens dinna ken what the party who speaks means, and when the party who speaks dinna ken what he means himself---that is metaphysics."

Awful Death —Last week, an awful circumstance occurredat Cave's inn, in the parish of Churchover, Warwickshire---A drover was putting his cattle into the field near the inn, for the night, and they were somewhat troublesome, not going as he wished. He swore so violently, that the house-keeper rebuked him, and begged he would swear no more. He answered her by another oath, and instantly dropped down dead before her face. *Lon. pap.*

Andover Theological Seminary. —From a Catalogue of this Institution with which we have been favoured, it appears that the whole number of students is 130: viz. Resident Licentiate 4, Seniors 35, Middle Class 41, Juniors 50. *N. Y Observer.*

Yale College.—The Catalogue of this Institution comprises a total of 454 students in the various departments of education, viz. Theological students 31, Law students 10, Resident Graduates 4, Medical students 35, Seniors 31, Juniors 83, Sephomores 94, Freshmen 66. Total undergrates, 329. *Ib.*

Dartmouth College.—From the Catalogue of Dartmouth College just published, it appears that the whole number of students at the present time, is 269; viz. Medical Students, 104 Seniors 38 Juniors 48, Sophomores 41, Freshmen 38. *Ib.*

In the Academy at Mount Ariel, S. C many amongst the Students have become the subjects of converting grace. In this seminary there are three preachers and two licensed exhorters, and it is hoped that several others will eventually become useful ministers of God.—*Christian Watchman.*

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

Two Dolls. per ann. if paid in 6 months.
Two dolls & 50 cts. at the end of the year

LEXINGTON:
FEBRUARY 7, 1827.

☞ Those persons who received subscription papers for the *Western Luminary* a few weeks ago, and who may have procured any subscribers, are requested to send us the names without delay. The original subscriptions they will please to keep, and endeavour to get more subscribers to them. New subscribers can be furnished with the papers from the first of January.

COMMUNICATED.

Extract of a letter dated. Carlisle, Pa. 11th January, 1827.

"There is a good degree of an awakening spirit among the inhabitants of this town. It began in the Presbyterian church. About 12 persons were added to it, who profess to have tasted the pardoning love of God; among whom are several students of Dickenson College. About the same number were added to the Methodist Church."

"There has been a most glorious display of God's converting grace at Halifax, a little town, about 18 miles from Harrisburg. At the time of the last quarterly meeting held there by the Methodist Society, almost the whole town cried out "what shall we do," and were converted to God, with the exception of a few stout-hearted individuals."

For the Western Luminary.

ACTS XX. 28.

"Feed the Church of God which he hath purchased with his own blood."

Mr. Alexander Campbell, it seems, in his new translation, substitutes the term *Lord* for *God*, in the above passage. This, he tells us, he has done on the authority of Griesbach, Ireneus, who flourished A. D. 170, and the Syriac version. According to the alteration, it reads, "feed *the Church of the Lord*," instead of "*the Church of God*," as it is in our common version.

It does not appear to me, that any one should oppose the introduction of a various reading into the common text, when the change is evidently for the better, and is clearly supported by satisfactory evidence, as the genuine reading. But when this is not the case, it surely ought not to be attempted; because all attempts to alter the text in common use, tend to unsettle the public mind, in relation to, and destroy the confidence of the people in, the sacred scriptures.

As different opinions appear to be entertained relative to the above passage, permit me to inquire whether the phrase, *the church of the Lord* is a New Testament phrase! *The church of God*, we know to be language quite common with Paul, as the following quotations will show:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto *the church of God*, which is at Corinth." 1 Cor. 1. 2.

"Give none offence, neither to the Jews, nor the Gentiles, nor to *the church of God*." 1 Cor. 10. 32.

"But if any man seem to be contentious, we have no such custom, *neither the church of God*."—"What! have ye not houses to eat and to drink in? or despise ye *the church of God*, and shame them that have not!" 1 Cor. 11. 16, 22.

"For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted *the church of God*." 1 Cor. 15. 9.

"Paul, an apostle of Jesus Christ, by the will of God, and Timothy our brother, unto *the church of God* which is at Corinth." 2 Cor. 1. 1.

"For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted *the church of God*." Gal. 1. 13.

"For ye brethren became followers of *the church of God* which in Judea are in Christ Jesus." 1 Thess. 2. 14.

"So that we ourselves glory in you in *the churches of God*." 2 Thess. 1. 4.

"For if a man know not how to rule his own house, how shall he take care of *the church of God*?"—"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is *the church of the living God*." 1 Tim. 3. 5. 15.

If, now, it be inquired "how often is the phrase, *the church of the Lord*, used in the New Testament!" I believe the answer must be, "*not once*." If it be there, I have not been able to find it; and Horne, in his "Introduction to the critical study of the Sacred Scriptures," tells us it is no where in the New Testament. These facts render it evident, that Paul was not accustomed to use such a phrase as *the church of the Lord*, but was in the habit of calling the church, *the church of God*; and that therefore, the strong presumption is, he did so in Acts 20. 28, in his address to the Elders of the Church at Ephesus. For it is to be remembered, that although Luke was the penman, yet the language is Paul's. And as it stands in our common version, it is just what we might expect from him. It "smacks" so much of Paul—is so much like him, that I can hardly help thinking we have the very language he used. But to change it into *the church of the Lord*, necessarily introduces to us a new speaker, and a new New Testament writer.

It is, then, evident that the common reading in the passage under consideration, is the authorized reading—authorized from parallel passages of scripture, which warrant the phraseology; while the change which Mr. C has made, is in likemanner unauthorized. With this strong and not easily refuted presumption in favour of the phrase as it stands in our Bibles, it appears to me, we ought to have powerful external evidence (as that which arises from a various reading in ancient MSS. and versions is called) in support of the change, before it is introduced.

But when the external evidence is examined, there is no such weighty preponderance in favor of the alteration, that I know of. What if Griesbach does decide in favor of the change? At least one other Critic, (*a*) of no ordinary talent and industry, and, perhaps, full as learned as Griesbach, and who has written since him, and profited by his labors, after having noticed all the various readings, and cited the evidence in favor of each, decides that the weight of evidence from ancient MSS versions, and the fathers, is in favor of the common reading.

The same author tells us, that the old Syriac version is neither in favor of the common reading, nor of Mr. C.'s; but supports the phrase, *the church of Christ*. If so, there is a slight mistake in Mr. Campbell's piece, published in the Luminary of the 3d of January, which informs us, that that version contains the reading which he prefers; and likewise a slight diminution of the evidence on which he makes his change.

From the same source, we learn, that *Ignatius* supports the common reading; a father, who flourished considerably earlier than Ireneus, on whose testimony Mr. C. places so much reliance. "Ignatius, as it is testified by ancient Christian writers, became bishop of Antioch, about 37 years after Christ's ascension; and therefore, from his time, and place, and station, it is probable that he had known and conversed with many of the apostles." (vid. Paley's Evidences, p 82, 83.) For the same reason, therefore, that the testimony of Ireneus is relied on for the change of the passage, that of Ignatius should be prefered to retain it as it is.

These considerations ought not to be unknown to a man, who undertakes to alter the sacred text in common use. And when we reflect, that Mr. C. is considered a man of talents and learning, it is difficult to shut out the suspicion, that he has an *a priori* preference for the term *Lord*, or some other word, rather than the one which our version contains; which is well calculated to excite a fear, that he has a leaning to the Arian Creed. VINDEX.

(*a*) I mean Thomas Hartwell Horne, in his "Introduction to the critical study of the Sacred Scriptures." Vol. 2 p. 350, 351. Second London Edit.

From the Baptist Recorder.

I have read and examined Mr. Campbell's works, intensely, from the first, losing nothing he has published for about three years; and after digesting them as well as I was able, became thoroughly convinced that his whole system was superficial and formal—a prodigious BODY without a SOUL.

If the Faith required in the Gospel is only INTELLECTUAL, and not APPROBATORY in its ESSENTIAL *nature*, then the Devil possesses SAVING faith; because, according to Mr. C. "the *effect* will accord with the nature of the *fact* believed;" so that by this PROCESS, the Devil will soon come to love God, and the only matter of surprise is, that he has not loved him before now, seeing that *intellectual* faith will produce *love*, if the *matter* of faith is *lovely*: and that this is his position, is to me clear; for he not only cries out against all distinctions about faith, saying that they are too metaphysical, but clearly maintains that if the attention of the sinner is gained—he cannot help believing the fact proposed in the Gospel, because it is sufficiently ATTESTED; so that the Apostle must have been mistaken in his assertion, that "when they KNEW God, they glorified him NOT as God" &c. And we must conclude that *Balaam*, *Felix*, KING AGRIPPA and those possessing *dead* faith, with their FATHER, are among the ranks of those who BELIEVED WITH THE HEART UNTO RIGHTEOUSNESS!!—While such consequences necessarily attended his system, I was not surprised to find him at a LOSS to understand "experimental religion," and "the call to the ministry," (for these things are not understood by the highest order of intelligences, ONLY so far as they are *spiritual*.) and possessing a SPIRIT so opposite to Jeremiah and Habakkuk whose agonising souls were poured out in PRAYER to GOD to revive HIS WORK. If God's work is to be found in the Bible ONLY, then it seems to me nonsense to pray for any thing else, but printers and materials to make Bibles.

I have been much afflicted in witnessing the *eagerness* with which some of our brethren feed upon his sattires, and excuse his *apparent* want of the graces of the spirit, while they triumph in his possessing an Herculean mind and prodigious attainments; while no tear is shed on account of wicked children and neighbours hastening to death and judgment. O! for the return of that *spirit* which actuated a *Whitefield*, a Fuller, a Pearce, a Hodgen, whose administrations GOD WOULD BLESS in rescuing souls from eternal burnings.

J. W.

WARNING TO PLAGIARISTS.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.—Proverbs xxvii. 13.

"The student in Brown University, to whom was awarded the Alumni Prize medal, which he obtained by palming on the judges a piece copied from Blackwood's Magazine, has returned the prize, and it has been awarded to another young gentleman. It is stated that the student who committed this plagiarism, was visited with such painful compunctions of conscience, that he could not enjoy his ill gotten booty in peace."

INTERESTING FROM INDIA.

The last number of the Missionary Register contains a statement by the Rev. Mr. Rhenius, in the employ of the Church Missionary Society, of the progress of Christianity in the district of Tinnevelly. It appears that a disposition to inquire into the truths of Christianity has been excited extensively by the aid of native converts, and at the same time much opposition produced, in the course of which some of the inquirers were much persecuted and afflicted. In January 1824, Mr. R. sent some of his people to Satang-

koolans, to instruct those who desired it. They found upwards of twenty families determined on embracing Christianity, notwitstanding much opposition. Shortly after Mr. Schmid and Mr Rhenius visited the place, and were rejoiced to find a large congregation waiting their arrival. A suitable spot was at length obtained and a church built under the protection of the magistrates. Much encouragement was given to the Missionaries and native teachers by this success.—About the same time, the Headman and people of Kovineapatyal, who renounced idolatry, with several families of the neighbouring villages burnt their idols, and converted their temple into a place of Christian worship. Mr. R. placed one of his assistants here as a temporary instructor. In several cases where complaints were made to the magistrates of the oppressions exercised upon the Christians, their grievances were redressed. We give the remainder of the statement in the words of Mr. Rhenius.

"The attention which, in justice, was thus paid in the grievances of the Christians by the Magistrate, became known, of course, all over this part of the district; and was, probably, one of the causes which excited many more villages to listen to Christian Instruction and renounce Idolatry; so that in May, 1825, we numbered about thirty-five villages, in which we had congregations. We were thus obliged to select some pious young men to go and teach them the word of God; seven of these were sent for this purpose; they found a ready reception, and great willingness to hear and learn the word of God among all; particularly the women. Previously to this, they with others of our Seminarists, being stirred up to make known the way of salvation to their countrymen, had visited, in different directions, the most famous places of Idolatry, during the time of the heathen feasts—discoursing, and reading, and distributing Tracts and Gospels, to vast crowds, who used to come together on such occasions from all quarters; many of whom expressed themselves much pleased at the new light which they received by these instructions. In about three months from the time when our young men were first sent out thus, the villages, in which new congregations had arisen, were no less than NINETY; and they have now (in September, 1825,) increased to ONE HUNDRED AND TWENTY-FIVE: in these villages more than A THOUSAND FAMILIES are under Christian instruction.—*Church Register.*

LATE FROM CALCUTTA.—By a letter from Calcutta to the Publisher, dated August 8th 1826, we are informed that on the previous evening, the Auxiliary Baptist Missionary Society in that city held their annual meeting in the Circular Road Chapel. Rev. Dr. Carey, of Seampore, presided. The meeting was well attended. The annual report, which was pleasing, was read by Mr. Pearce, the Secretary, son of the late beloved Samuel Pearce, the former Pastor of the Baptist Church in Birimingham, Eng.

The same letter informs, that on Lord's-day morning, Aug. 6, five young ladies and one middle-aged lady were baptized, and united with the Baptist Church Meeting, in the Circular Road Chapel, in which the late Pastor, Mr Lawson, formerly officiated. These make twenty in all who have been baptized and united with the church, since Rev. Mr. Lawson's death in October, 1825.—*Christian Watchman*

Dr. Rowland Taylor, burnt at Hadleigh, in Suffolk, in the year 1555.

"Dr. Taylor was put into a pitch barrel, and before the fire was kindled, a faggot from an unknown hand was thrown at his head, which made it stream with blood; still, however, he continued undaunted, singing the 51st psalm in English, which one of the spectators observing, gave him a blow on the side of the head, and commanded him to pray in Latin; he then continued a few minutes silent, only with his eyes steadfastly fixed upon heaven when one of the guards, either through impatience or compassion, struck him down with his halbert, and thus delivered him from a life of pain, to a world of immortal happiness."

NATIONAL LEGISLATURE.

In the House, the engrossed bill, making appropriations for the payment of Revolutionary, and other Pensioners, was read a third time and passed, and was sent to the Senate for concurrence.

In the Senate, Mr. Hayne, from the Committee on Naval Affairs, reported a bill to provide for the gradual increase of the Navy, appropriating 500,000 dollors annually; which was read.—A bill was passed, increasing the salary of the Post master General to 6000 dolls. per annum. *N. Y. Obs.*

TEXAS.

Extract of a letter dated Nacogdoches, Dec. 12.

I find the affairs in this government in the most desperate condition imaginable. An open rapture is about to take place between the settlers from the United States and the government of Mexico. I understand that hostilities have already commenced between the people and the Alcades, (magistrates,) on account of some of their late orders. The Legislature has passed a law emancipating the slaves or rather prohibiting the bringing of any more into the country. The law recognizes those already in the country as slaves for life, but limits the servitude of those born in the country to 21 years, and prohibits all further importation. The determination of the citizens is to resist this law, and maintain their rights at the point of the bayonet. Dewitt and his men have been seized in Mexico and imprisoned, and his grant has been annulled. Edwards and family are ordered across the Sabine. The people here all are up in arms. Dr. Hunter, an Indian agent, is to collect the Indian forces in favour of the settlers; Colonel Palmer has crossed the Sabine for troops. On the part of the government, troops are supposed to be already on their march from St. Antoine, to quell the insurrection here and elsewhere throughout the country. Emigration is completely stopped.—There is not a white man in Leftwiche's grant at this time.

DISTRESSING FIRE

About three o'clock on Wednesday morning, the 27th ult. a fire broke out in the framed dwelling-house belonging to Dr. Strong, and occupied by Samuel Bell, which house, with the adjoining buildings were entirely consumed, and what is dreadful to relate, two human beings perished in the flames. A Mrs Hankins, who resided with Mr. Bell, was consumed in the house, and a child of Mr. Bell's about two years old, was so much burnt as to die soon after. Mrs. Bell escaped by a window of the lower story of the house, with a child only a week old in her arms. Mr. Bell went up stairs to relieve the children and the woman, (Mrs. Hankins) who were sleeping together. He found it impossible for them to make their escape by the stair-case; he then dropped the children from the chamber window, and jumped out after them, at the same time calling to Mrs. Hankins to follow him; she appeared at the window, but immediately sunk back in the smoke and flames, and was seen no more, until her bones were gathered from the ruins. The night was extremely cold, and Mr. and Mrs. Bell escaped with nothing on them but their night clothes, and saved nothing in the house.

Knoxville (Tenn.) Register.

FIRE AT ALEXANDRIA.

On Thursday last, about 9 o'clock A. M. a fire broke out in this city, which threatened general destruction. The weather was excessively cold—(the theromonter at 13)—it raged for five hours, fanned by a brisk north west wind; and, at last was subdued after destroying about forty houses, besides backbuildings and other property, in the whole valued at 200,000 dols. It is thought that a thousand persons from Washington—with the marine corps and persons attached to the navy yard, proceeded with their apparatus, the whole at average distance of seven miles, to assist in subduing the devouring element, and it appears that the apparatus they took with them chiefly afforded the means of arresting the progress of the flames. The efficiency of shingle roofs to spread a fire, and of hose to prevent its spreading, is said to have been clearly demonstrated on this awful occasion.—*Niles' Register.*

AFRICAN COLONIZATION.—From the proceedings had, it appears probable that the Legislature of Maryland will appropriate one thousand dollars a year to aid in the transportation of free persons of color to Africa, under direction of the Colonization Society. We earnestly wish that this appropriation may be made. Let us keep the door open for the egress of this class, who seriously interfere with the pursuits of a more desirable population, without advancing their own prosperity among us.

Niles' Register.

AFRICA.—It is said a decisive battle took place in Africa, near the beginning of October, between the English and Ashantees. The former lost 800 native soldiers in killed, and 2000 wounded. The latter 5 or 6000 killed, and 2000 prisoners. The Ashantee king lost his equipage, several of his wives and his treasures, estimated at five hundred thousand pounds sterling.

N. Y. Obs.

GREECE.—Nothing of importance from Greece, unless it be the death of Gen. Gouras, who, it is reported, was killed by one of his own men. Some skirmishing had taken place in the vicinity of Athens, but there had been no decisive engagement.—*Ib.*

EXTRACT TO THE EDITOR, DATED

Washington City, January 15.

"The declaration of war by Great Britain, against Spain, has produced some little excitement, and created much speculation as to her ultimate designs. She has long had her eye on Cuba; and I think she is determined to possess it. A state of war may furnish a pretext, of some sort or other, to convey her designs into execution; and when once her foot is planted upon that Island, she will never part with it, but by force. It is decidedly our interest to have it remain in the hands of Spain, or of some other power, whose force and naval strength is more feeble and weaker than our own. Should Great Britain ever possess it, the whole commerce of the Mississippi, and the Gulf of Mexico, would be seriously jeopardized, in the event of any collision between the United States and that country. Time will soon determine her disposition in this particular, and we shall learn the scope and design of her present measures.—*Supporter & Scioto Gaz.*

Colonization Society.—The African Repository states, that about 20 Associations have been constituted within two months, to co-operate with the national institution. A state society for Pennsylvania has presented $6000 as its first donation. Several societies and many individuals have been liberal; yet the funds do not justify the outfit of an expedition *immediately*. The directors hope for the means to effect it in the course of the winter.—*Rec. & Tel.*

Love, Poverty and Resolution.—We have been told, (says the York, Pa. Recorder) of an enamoured couple, who came to town last week, and ventured into the honorable state of matrimony, though their joint stock of cash did not enable them to pay the magistrate more than 75 cents—just half of his legal fee. This is truly marrying in spite of fortune's frowns, and all the ills of poverty.'

Convicts in the Ohio Penitentiary.—Murder in the 2d degree 18—rape 17—assault and battery with intent to kill 21—maiming 9—manslaughter 12—arson 12—incest 1—bigamy 3—polygamy 2—robbing United States mail 2—perjury 3—forgery 31—burglary 58—larceny 149—horse stealing 123—counterfeiting 77—robbing 3—challenging to fight a duel 1.

A simple improvement has been made in churns. A new dasher, without holes, is placed about four inches above the other, which, by forcing the cream down, produces a much greater agitation, and is said to save a great deal of time in the process of making butter. *N. E. pap.*

HOW PEOPLE SHOULD HEAR THE GOSPEL.

You will readily grant with me, hat if the people do not hear in a proper spirit, the most eminent and faithful ministers may preach in vain. Let it ever be remembered that the great Bishop of souls, the Lord Jesus, who had every ministerial qualification in absolute perfection, preached the everlasting gospel to many who were not profited by it; and that he departed from a certain place, in which he could not do many mighty works, because of the people's unbelief. Matt. xiii. 58. In this case it is manifest, that the fault could not be in the *preachers*, but in the *hearers* only. The grand business, therefore, of the people is, to inquire, in the most serious manner, how they are to hear, so as to be saved.

1. Endeavour to get your minds deeply impressed with the value of the ministry of God's word. One of the most terrible judgments that God ever inflicted on the unfaithful Jews was, hiding their preachers in a corner, and producing a famine of the bread of life. See Amos viii. 11, 12, 13.

2. If possible, get a few minutes for private prayer *before* you go to the house of God, that you may supplicate His throne for a blessing on your soul, and on the congregation.

3. When you get to the church or chapel, consider it as the house of God, the dwelling place of the Most High: that He is there to bless His people, and that you cannot please him better than by being willing to receive the abundant mercies which he is ready to communicate.

4. Mingle all your hearing with prayer. When the Preacher mentions any of the threatenings of God's law, beg the Lord to avert them: when he mentions the promises, pray God instantly to fulfil them. When he describes what a Christian should be, determine to set out afresh; and let your heart immediately purpose, in the strength of God, to give up every evil way, and to follow Jesus.

5. Hear with faith. Receive the Scriptures as *the words of God:* and remember that you are not come to reason about them, but to credit them. God speaks, and His own authority gives absolute credibility to to all that He says. Whatever He promises He is able and willing to perform: and if the blessing promised be requisite to you now; why, now, this moment is the time in which God is ready to give it—here, nothing can hinder, nothing injure you, but your unbelief.

6. Receive the Preacher as the ambassador of God, sent particularly to you with a message of salvation.—Listen attentively to every part of the sermon—there is a portion for you somewhere in it; hear all, and you are sure to discern what belongs to yourself."—*Dr. Clarke.*

GOD, OR MAMMON.

To them that believe Christ is precious, invaluably precious.

Reader, ask thy heart; is he precious to thee? Is he the fairest of ten thousand, and altogether precious? 'Tis a solemn and important inquiry; which, if thou dost not make it of thyself, will one day be made of thee. Is the world precious to thee, and the things of the world? Hast thou no wishes, no enjoyments, no expectations, but in the world, and from the world? If so, then remember, whether thou art a professor or non-professor, what God hath said; *If any man love the world, the love of the Father is not in him.* True faith is enabled to overcome the world; but if thou art overcome willingly and habitually by the world, where is thy faith? Or at least, where is its use? And if thou hast no faith, by the testimony of God himself, thou canst never see his face in comfort. 'Tis indeed a lamentable truth, and what has given too much room for the sarcasms of profane wits upon professors,

That many carry things so even
Between this world, & hell, & heaven,
Thinking to give offence to neither,
They freely deal in all together;
And equally abhor to quit
This world for both, or both for it.

We are sorry to own, but cannot deny, that there are many high and vain-glorious professors, who can talk about Christ, & dispute for hours together upon the peculiarities of his gospel, who, it may be feared, are little better than sounding brass and tinkling cymbals. These are they, who give their tongue to God, but their very heart and souls to the spirit of the world; and therefore when the sound is over, all is over with them. They profess in order to speak, and they speak to show their profession. By any other signs, we should not be able to distinguish them from the rest of the world

HORÆ SOLITARIÆ.

SIR ISAAC NEWTON'S SENSE OF THE DEITY.

This most beautiful system of the sun, planets, and comets, could only arise from the counsel and dominion of an intelligent and powerful Being. And if the fixed stars be centres of similar systems, these being all formed by like wisdom must be subject to the dominion of one: especially since the light of the fixed stars is of the same nature with the light of the sun, and all systems mutually give and receive light.

God governs all things, not as the soul of the world, but as the Lord of the universe. The Supreme Deity is an eternal, infinite, and absolutely perfect Being, omnipotent and omniscient; that is, his duration extends from eternity to eternity, and his presence from infinity to infinity; he governs all things, and knows all things which exist or can be known. He is not eternity or infinity, but eternal and infinite; he is not duration or space, but he endures and is present; he endures forever, and is present every where. Since every portion of space is always, and every indivisible moment of duration is every where, certainly the Maker and Lord of all things cannot be never or no where. God is omnipresent, not virtually only, but substantially, for power cannot subsist without substance. In him all things are contained and move, but without reciprocal affection: God is not affected by the motion of bodies, nor do bodies suffer resistance from the omnipresence of God.

It is universally allowed, that God exists necessarily; and by the same necessity he exists always and every where.—Whence he is throughout similar, all eye, all ear, all brain, all arm, all power of perceiving, understanding and acting; but in a manner not at all human; in a manner not at all corporeal; in a manner to us altogether unknown. As a blind man has no idea of colours, so we have no idea of the manner in which the most wise God perceives and understands all things. He is entirely without body and bodily form, and therefore can neither be seen, nor heard, nor touched: nor ought he to be worshipped under any corporeal representation. We have ideas of his attributes, but what the substance of any thing is we are wholly ignorant. We see only the *figures* and *colours* of bodies; we hear only sounds; we touch only external superficies; we smell only odours; we taste only savours: of their internal substances we have no knowledge by any sense, or by any reflex act of the mind: much less have we any idea of the substance of God. We know him only by his properties and attributes, by the most wise and excellent structure of things, and by final causes; and we reverence and worship him on account of his dominion. A God without dominion, providence, and design, is nothing else than fate and nature

THE RUINED DAUGHTER.

Affectionate Mothers,

It is your duty earnestly to remember, that Providence has laid the earliest, the heaviest, and most important part of education, upon you; but it has alleviated and sweetened the task by many peculiar affections and endearments. Let me suppose you have done your duty, and carefully reared up your children in infancy and childhood. The charge must then pass into other hands. But surely both your heart and conscience tell you that you have not yet done with them. Female children in particular are an anxious and a lasting burden upon the mother. They love you, they look up to you, they *imitate* you. You must be, therefore, what you wish them to become. Will a daughter learn to be industrious, from an idle, indolent mother? Will she learn to be sober-minded, by seeing you carried away by the pride of life? Will she catch the spirit of piety from one whose very Sabbaths are devoted to dissipation and pleasure? I will not insult you by supposing that a positively bad example has been set, or that your darling charge may have grossly deviated from the paths of virtue; but let me suppose for a moment, a case that may, and does, happen every day; that your daughter has grown up with a vain, light, worldly mind; has acquired a taste for dress and amusement; has become a perfect mistress of the usual accomplishments of the day and place in which we live; has become an object of attention and admiration. —Let me suppose her attacked with disease, and that disease, perhaps, the effect of levity and dissipation. See, the roses are fading upon her cheek, her "beauty is wasting like the moth." All her vivacity is reduced to the sudden glow of the hectic, which is gone, before it is well come; she feels the witness of death at her heart, she looks up to you with clouded, wishful eyes, and says, "Ah, my mother, you were too indulgent to me. You assisted the tongue of the flatterer, and taught me to forget myself. I was made to believe myself an angel, and now feel that I am a worm. Seeking to shine in the eyes of man, I have neglected the means of finding favour in the sight of God. I now wish I had not frequented the company of the giddy, the thoughtless, and the profane. I do not accuse my dear mother of designedly misleading me; but, would to God she had better understood her own duty, and my real interest. Life had been more respectable, and death less frightful than I find it to be. O my God, have mercy, have mercy upon me."

It had been easy to have added to the strength of this address; but even from this, the maternal heart recoils, and deprecates with horror, an hour so dreadful. Well, blessed be God, it is yet a great way off; and what is more, it is in your power to prevent it; I do not mean the

stroke of death; but the arrow of death dipt in the poison of remorse. God grant that you may never feel it.
Hunter.

SACRED ELOQUENCE.

Would you rise to the highest pitch of sacred eloquence, let the same mind be in you which was also in Christ Jesus. Let no trials, no sacrifices, no temptations turn you from the path of duty. Walk with God. Live by faith. Reside at the throne of grace, and habitually commune with Him who sits upon it. One hour's communion with God daily amidst the realities of eternity, will do more to make a man excel in sacred eloquence, than a whole life of laborious study without it.—Select your text, prepare your sermon, and preach for *eternity*. This will make you truly eloquent. This was the grand secret in the eloquence of Baxter, where there was scarcely a family, though an immense congregation, which was not a family of daily prayer; and which did not become such through his instrumentality. It was because the fire was kindled from heaven, which glows on the pages of his "Saints Rest," that it has lighted its thousands to glory. It is because it was thus kindled, that it continues to burn, and will continue with increasing brightness and glory till the last conflagration.

This was the grand secret in the eloquence of Brainerd; as it echoed through the trees of the forest, the savage dropped his tomahawk, and with streaming eyes, cried Guttummaukalummen, Guttummaukalummen, have mercy upon me, have mercy upon me.

This was the very soul in the eloquence of Paul, as kings on their thrones trembled, and beggars leaped for joy. It made songs of triumph echo in the dungeon, and carried transports of joy to the rack and the flames.

Nor has it lost the least degree of its power in eighteen hundred years. No, even now it melts icy hearts on the cliffs of Greenland, lights with celestial brightness the plains of Hindostan: it removes blackness even from the Hottentot, and opens upon the Otaheitan the "light of the world."

Excel, my brethren, in this kind of eloquence, and extend it through the world: and the light of the moon will be the light of the sun! and the light of the sun will be *sevenfold*—and the *light of Zion* will eclipse them. Kings will come to her light and princes to the brightness of her rising. Her sun will not go down by day, her moon will not withdraw itself, the Lord will be her everlasting light, and the Lamb her glory. A voice will be heard, "The kingdoms of the world are become the kingdom of our Lord, and his Christ. And the whole earth will be full of his glory, as the waters fill the seas."
—*Address of the Rev. Justin Edwards.*

THE SABBATH.

Dr. Denisson notes upon Nehem xiii. 2. "That where the Sabbath is not sanctified, there is neither sound religion, nor a Christian conversation to be expected."

St. *Augustine* says, "A good conscience is the bed of God, the palace of Christ, the temple of the Holy Ghost, the paradise of delight, and the *standing Sabbath* of the saints."

"Strange it is," says the same writer, "that the sabbath should not be precious in our eyes, when eternal life is but *our great sabbath, our long sabbath*, which hath no evening."

Epiphanius tells us, "that Christ is but our more durable sabbath; and we rest in this sabbath, when we repose our hearts and hopes in him."

The *Patriarchal* sabbath was kept in commemoration of *creation* finished; and to the honour and glory of *God* the *Creator*

The *Jewish* sabbath was kept in commemoration of *deliverance* accomplished; and to the honour and glory of *God* the *deliverer*.

The *Christian* sabbath is kept in commemoration of redemption perfected; and to the honour and glory of *God* the *Redeemer*

The *eternal* sabbath will be kept in commemoration of *sanctification* completed; and to the honour and glory of *God* the *Sanctifier*.

Mr. Cartwright reckons sabbath profanations among "the sins of idolatry, gross superstition, and enchantments."—*West*

FOREIGN ABSTRACTS.

Montego Bay.—The Baptist Missions in Jamaica have been signally blessed. Montego Bay is the second town on the island, in commercial importance, containing about 6000 souls. The parish of St James's, in which it is situated, contains 25,000 negroes. About 3 years ago, Mr. Berchell was sent there, and at that time there was not a congregation of 20 persons. Lately 2500 attended, of whom 1000 would crowd into one room calculated for 500 only, and hundreds were frequently compelled to go away. Preaching in such a crowd, under a vertical sun, Mr B.'s health failed, and he went to England to solicit aid for erecting a chapel, where he was meeting with good encouragement. The sum necessary is 2000 guineas, of which the negroes would probably raise one half themselves. Mr. B. left a church of 300 members, and many more waiting for admission; while above *one thousand* more were inquiring, and "evidently concerned for the salvation of their souls." *Who are these, that fly as a cloud, and as doves to their windows?* They are poor, despised, enslaved Africans.

Jamaica.—Mr. Coultart says, of the whole island, "When I arrived in Kingston first we had but one small church, and one place of worship, small and inconvenient, M. Baker's excepted, which was 117 miles or more distant. Now I bless God that I have lived to see *nine* decent places dedicated to his service, and *four* promising, *very promising* places, where great numbers are waiting with prayers and tears for some good men to instruct them in the kingdom of God."—He had lately received 45 members at Kingston, and 17 at Port Royal.

Ireland.—The Baptist Schoolmasters continue to have great encouragement in their schools, and in reading and expounding the scriptures to the Roman Catholic peasantry of Ireland. Bishops and priests oppose them; but the word of the Lord prevails.

General Baptists, in England.—The General or free communion Baptists have a hundred churches in England, which have supported a missionary society since 1816. This society has two stations in India, at Cuttack and Pooree.—The last is where the great temple of Juggernaut stands." Mr Sutton is expected to establish a third station at Burhampore, about 70 miles from Pooree. Mr. Hudson is appointed to Jamaica. The funds of the society for the last year were nearly $9000.

New Missionaries.—Mr. Frederick Gatesman and his wife, with Mrs. Taylor, and Mrs. Pope, returning to their labours to renewed health, left England Oct. 19th for Western Africa. They are from the Church Missionary Society. The Rev. James Norman and others, from the same society, sailed Oct. 15th, for New South Wales.

The Syrian Christians, since they became known to the friends of Christ in this country, have always excited a deep interest. It appears that they have lately been called to peculiar troubles. The mother church at Antioch sent them a Metropolitan, named Athanasius, and they received him with open arms. But he bore himself very arrogantly and arbitrarily among them, and at length the English Resident was compelled to provide for his removal from the country. His resolute destruction of images might have been of real service to the church, if the people had not become disgusted with his proceedings entirely.
Bost. Rec. & Tel.

Sandwich Islands.—Mr. Stewart relates, that at one time he had been to the station where the press is employed, and brought 1000 books—500 for the island where they resided, and 500 for another Island. It was soon noised about that they had books, and a chief came for one, which was given him. The next morning his wife came for one also; but was told that such was their limited supply but one only could then be given to a family, and her husband had one already. She said, however, that he was so delighted with it that he had literally devoured its contents—that he kept it in his bosom when not reading it, and she could not get it. Her importunities were such, that they were compelled to give her a copy. Soon afterwards the people crowded by hundreds for books, and the result was, that the whole 1000 were necessarily given away among the 3000 people of that island, and the other was left wholly unsupplied.—*N. Y. Spec.*

Capacity of the Natives.—When the king and queen had gone to England, 5 of their former retinue came to Mr. Stewart, saying they had now leisure to read and write. They could then neither read nor write a word. They were furnished with all the books that had been printed *in their language, and with slates.* In four months afterwards, they came again, for more books and slates, as they wished to go into the country and teach the people. On being examined, it was found that they could write readily, and read any thing they could give them, and they had learnt the books given them at first by heart. They were of course supplied with books and slates, and met with great success in teaching the natives. *Ib.*

AN ATHEIST

A person endeavoured to prove to Dr. Johnson, that an atheist may be a man of good moral character. "Sir," said the doctor, "when a man rejects his allegiance to his great Creator, what has he to restrain him from the perpetration of crimes? If an atheist was to drink tea with me, I should look very carefully after my spoons."

The breast of a good man is a little heaven commencing upon earth, wherein the Deity sits enthroned with unrivalled influence; every subjugated passion, like the wind and storm, fulfilling his word.

What you keep by you, you may change and mend; but words once spoken can never be recalled.

POETRY.

From the Connecticut Mirror.

A RAINY DAY.

IT RAINS. What lady loves a rainy day?
Not she who puts prunella on her feet.
Zephyrs around her neck & silken socks
Upon a graceful ancle—nor yet she
Who supports her tassel'd parasol along
The walks, beau-crowded, on a sunny noon,
Or trips in muslin in a winter night,
On a cold sleigh-ride to a distant ball
She loves a rainy day who sweeps the hearth,
And threads the busy needle, or applies
The scissors to the torn or thread bare sleeve;
Who blesses God that she has friends and home;
Who in the pelting of the storm, will think
Of some poor neighbour that she can befriend;
Who trims the lamp at night, and reads aloud
To a young brother tales he likes to hear,
Or ventures cheerfully abroad to watch
The bed-side of some sick and suffering friend,
Administering that best of medicine,
Kindness and tender care and cheering hope.
Such are not sad e'en in a rainy day.

MEMOIR
OF THE LIFE OF
MISS CAROLINE E. SMELT.

[*Continued*]

HAVING traced the footsteps of this young female through the periods of infancy and childhood, we have now come to that part of her short life which was most eventful. She had now arrived at the commencement of her sixteenth year, when she was about to be ushered into society as a young lady. Her principles were pure, her manners dignified, and extremely modest. She was unaffected, intelligent, and inoffensive; graceful, meek and affectionate. Her mother saw much to gratify her fond heart, but her mind was not free from maternal anxiety. The eternal welfare of this beloved daughter lay near her heart.

Mrs. Smelt had long ere this time cherished a hope that her beloved Caroline was a child of grace; but she now feared that she might be drawn into various temptations, be allured by worldly amusements, contract a fondness for gay society, and thereby lose her religious impressions. She regretted the want of a regular ministry. The ill health of Dr Thompson, who was their pastor at that time, subjected his congregation to many privations. Therefore, the only resource of her mother's mind, in her then trying circumstances, appeared to be a steady application to a throne of grace in her child's behalf, together with the use of such methods and admonitions as might appear most proper to counteract the influence of the world. She was soon surprised to see her daughter show no fondness for parties of pleasure, and to hear her express great wonder that rational beings could be so delighted with them. She several times observed to her mother, that she did not think it *profitable* or *right* in *serious people*, to countenance so much *folly* and *extravagance* in what were termed *social parties*; and as to her own feelings, she could truly say they afforded her neither pleasure nor improvement; that she enjoyed the society of a few friends around her father's fireside, or the perusal of a good book, more than she did any gay amusement.

Notwithstanding these were her sentiments, she was often allured to participate in fashionable follies, and for eight months previous to her acquaintance with the Rev. Mr. J.,* she had been much engaged in worldly amusements.

There are, no doubt, many who will ever regard it as a token of the goodness of Divine Providence, that this ambassador of Christ, was directed to visit Augusta at this time. His visit was short, but long enough to afford a number of persons an opportunity of becoming acquainted with him, of hearing him preach several times, and of laying the foundation of a friendship which, it is hoped, will continue through eternity. He left them in July, 1816, intending to visit the Western country; and uncertain whether he would return to Augusta. Mrs. Smelt requested an interest in his prayers, but particularly, that he would remember her beloved Caroline at a throne of grace; and she yet feels a pleasing confidence that he did not forget her request.

Shortly after this, the Presbyterian church of Augusta, being then destitute of a pastor, Caroline retired to spend the residue of the summer about twelve miles from town. There, in the society of her *sister-cousin*, Cornelia Walker, she promised herself much satisfaction. She had enjoyed this retreat but a few days when she was attacked with a slight indisposition, but which continued until the month of October. During this indisposition both her parents were frequently with her. Her mother observed with deep concern, the decline of her Caroline's health; but neither she nor Dr. Smelt could discover any symptoms to justify an apprehension of immediate danger. She was not confined, nor did she complain of any thing but want of appetite and consequent debility. Her parents knew her attachment to study, and advised her to exercise more in the open air; to put away, for the present, her books, globes, maps, &c and to substitute walking, riding and swinging, until her strength should be restored. She complied with their wishes, and in a few weeks appeared considerably improved in health, but not entirely well.

Her aunt Walker, who was daily with her, had taken up an idea that Caroline's mind or *heart* was not at ease. She mentioned this to Mrs. Smelt, who could not *think so*, as the beloved of her bosom had never concealed any thing from her knowledge which had interested herself in the smallest degree. Mrs. Walker then said to Mrs. Smelt, with apparent concern, "Sister, I will give you my reasons for thinking you may be mistaken." Mrs. Smelt feeling well assured that her sister was influenced by the purest motives of affection to them both, desired her to do so. She then stated, that Caroline's conduct towards her beloved cousin Cornelia was much changed; and that, although she was still kind and obliging, yet she was not as fond of her society as formerly; would frequently appear to avoid her, and walk alone, rather than have her company; that she was in the habit of retiring to her room and remaining there alone for two or three hours at a time; that Cornelia had noticed it, and more than once had said to her cousin, that she could not account for such a change in her deportment; to which Caroline had replied, with her usual sweetness of temper, that she was conscious of no diminution of affection for her, but that she felt it good *to be alone sometimes*. Mrs. Walker farther added, that when Mrs. Smelt was not there, Caroline was often unusually pensive; but when she, (Mrs. Smelt) was present, there was a great difference observable; that but a few days before, she (Mrs. W.) had entered Caroline's room and found her writing; that on approaching the table where she sat, Caroline suddenly gathered up her papers, and holding them in her hand, observed with a smile, "Aunt Walker you have given me a little surprise." Mrs. W. then asked her to let her see what she had been writing, and to whom; but with this request she did not comply, and said she had merely been scribbling a little for her own amusement. Mrs Walker farther mentioned to her sister, that the roll which Caroline held in her hand was as large as a quire of paper, but she saw only the outside of it.

After receiving this information, without any alarm, Mrs. Smelt had an opportunity of seeing the roll. She found it in a very secret place, and its contents afforded her sincere satisfaction. It was nothing more or less than a *diary*, or breathings after divine grace. In the presence of Mrs. Walker she read it, and they both concluded not to let Caroline know that they had seen it, but to return it to its proper place, and let her continue it without interruption. But it was never seen by either of them afterwards. During Caroline's last illness, her mother informed her of these particulars, and inquired after the manuscript; to whom she replied, that she had destroyed it, not supposing that her youthful effusions could be interesting to any one. [*To be continued*]

* Mr. Joice, who visited Kentucky a few years ago.

ALLEGORICAL.

A traveller, setting out upon a long journey, was assailed on the road by curs, mastiffs, and half-grown puppies; which came out from their kennels to bark at him as he passed along. He often dismounted from his horse, to drive them back with stones and sticks, nto their hiding places. This operation was repeated every day, and sometimes as often as twenty times a day. The consequence was, that more than half the traveller's time was consumed in chasing these dogs and puppies. At last, he was overtaken by a neighbour, who was going the same road, but who had set out long after him. The latter traveller, was very much surprised to find the other no further on his journey, and on hearing the reason, "Alas," said he, "is it possible that you have lost your time, and wasted your strength in this idle occupation." These same animals have beset me all along the road; but I have saved my time and my labour in taking no notice of their barkings, while you have lost yours in resenting insults which did you no harm, and in chastising dogs and puppies, whose manners you can never mend."

[May not an editor of a newspaper learn an important lesson from the above?]

Benevolent Exertions.—The Vermont Chronicle informs that two clergymen in that state, after procuring 44 subscribers for that paper in their own parishes, agreed to meet for the same purpose in a destitute town. Here they attended an evening lecture, and at the close stated the character and terms of the paper, and its value to every family. Sixteen persons rose in their seats, and gave in their names as subscribers, and the number was afterwards increased to 24. They afterwards obtained 19 at a meeting in another town, and intended to pursue the plan still farther.—*Rec. & Tel.*